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THE STOICAL VEIN IN PLATO'S REPUBLIC.

THE earlier part of Plato's career as a teacher fell within a period of rapid development in the history of thought. The great Sophists, pioneer teachers of the art of living and of speaking, as they claimed to be, were dead ; and their teaching had become the dogma of weaker and less scrupulous followers. A school of dialecticians followed in the path marked out by the earlier Eleatic school. Socrates no longer cross-questioned high-born youth, or Sophist, or politician, but his pupils were developing the thought of their master in several distinct, almost antagonistic schools. It was a period, as Plato himself says in the *Theatetus*, when the philosopher must descend into the arena where the battle of the philosophies waged hotly.

With all these various modes of thought, Heracleitean and Eleatic, Sophistic and Socratic, the philosophy of Plato was in close touch. The influence of earlier physical and mathematical theories upon his work, his debt to the Megarian school in matters of logic, and above all his direct inheritance from Socrates, are pointed out in proof of this fact. In the field of ethics, however, Plato's debt to Socrates is so great that it is customary to overlook other influences. Plato's debt to his master can hardly be overestimated. The intense ethical earnestness which pervades all his writings, the effort to grasp the virtues in clear accurate definition, the belief that such knowledge reaches the essence of the virtues, and develops the virtues themselves in the mind of him who knows them—such was Plato's legacy from Socrates. Perhaps twenty years had passed since Socrates's death, when Plato was writing the *Republic*, and the question I propose is this : Can we trace the influence of other ethical thought than that of Socrates, in particular the influence of the Cynic school, in the somewhat elaborate picture of an ideal ethical society which the *Republic* presents to our view ? That phase of Socrates's ethical thought which was developed by Aristippus and his companions, has not failed to leave its mark on Plato's system ; and it is

hardly conceivable that so strong a mind as that of Antisthenes should have had no effect on the somewhat younger, though far more comprehensive thinker, with whom he was associated under the spell of Socrates. That the Academy was probably the younger rival of the stern school which gathered in the gymnasium called the Cynosarges, is but additional reason to look for some direct influence of its doctrines on the writings of Plato.

Antisthenes is mentioned but once in the Platonic dialogues,¹ and that as a pupil of Socrates who was present at the time of his death. In several passages, however, Plato refers to his philosophy without mentioning his name. The main principles of the philosophy of Antisthenes are familiar enough. Starting with the Socratic doctrine that virtue is the only good, *i. e.*, the only thing necessary for happiness, he drew the further inference that pleasure as a principle of action is wrong, and that practically pleasure itself is an evil. He would "prefer to be mad rather than to yield to pleasure," we are told. He held with Socrates that virtue is essentially a matter of knowledge, and he would consistently set aside all that interfered with that knowledge of self which resulted in self-mastery. Thus he was led to reject the complicated civilization of his age, its artistic and literary ideals, in a word, its culture as well as its shams and vices. Even so far back as the Homeric poems, an ideal people of the north had "lived on milk and herbs and practiced virtue." It was a return to this ideal state of nature which Antisthenes preached, only it was in the life of animals that he found the ideal according to which he would remodel human society.

The peculiarities and extravagances of the Cynic school attracted quite as much attention as the thought of its founder. Much of this extravagance cannot be laid to the charge of Antisthenes himself, although his system is one-sided and imperfect in-

¹ *Phædo*, 59 B. Cf. Jowett, *The Dialogues of Plato*, III, 437. American Edition: "Plato nowhere alludes to the ethical teachings of the cynics" [with one or two possible exceptions].

K. Barlem, *Antisthenes und Platon*.

Urban, *Ueber die Erwähnungen der Philosophie des Antisthenes in den platonischen Schriften*. 1882.

F. Dümmler, *Antisthenica*.

deed, when compared with the saneness and breadth of Plato's thinking. Plato's point of view is so normal, he writes and thinks with such true perspective, that it requires a real effort to fix attention on his relations with Antisthenes. There is, however, one vein of thought running through the Republic, and appearing occasionally in his other writings, which owes its existence in large measure, I believe, to Plato's fellow-student in the same field. This vein I venture to call Stoic rather than Cynic; for the result of this blending of Antisthenes with the wider thought of Plato as it appears in Plato's own writings, is more like the later combination of Cynicism with the thought of the older Academy—it is more like Stoicism—than like Cynicism proper.

We may take as an illustration of the relation between Plato and Antisthenes, that famous passage¹ in which the philosophic life is described as devoted to the practice of dying. The body, we read, is ever hindering the soul's effort for true wisdom by its pleasures and appetites, its weaknesses, and even by its sense-impressions. The true philosopher will withdraw his soul so far as he can from communion with the body; he will scorn its pleasures and pains, in devoting himself to those higher interests in which the soul has her true life. It is Socrates who speaks, but the words are rather in the spirit of Pythagoras than in the spirit of the real Socrates. And Plato's main point, the kinship of the soul with ideas, is equally far from anything in the philosophy of Antisthenes. In Plato's attitude toward the body, however, we have a reflection of the practice inculcated by the cynic thinker. For Antisthenes, the supreme effort of man was to attain that self-mastery which was the essence of virtue and of wisdom. This effort the body hindered by its pleasures and pains, its maladies, its appetites, its imaginations. The true philosopher, then, will neglect the body, and withdraw himself from it in the pursuit of the ideal which philosophy proposes. The philosophic ideal presented in this passage is different from anything that had been before proposed by philosophy; but the attitude toward the body was that which had long been preached by Antisthenes, and perhaps was already being caricatured by Diogenes.

¹ *Phædo*, 66.

Or again, we might take as an example of the Cynic note in Plato's writings, his attitude toward the great statesmen of Athens as represented in the *Gorgias*. All that the Athens of the fifth century stood for, its art, its wit and rhetoric, its wealth and temporal magnificence, the ambitious aims of a politics which sought to make all of Greece center in Athens, all this was rejected by the Cynic. His ideal was the life according to nature, which was most fully exemplified among animals. The Sophist's antithesis of law and nature had borne this uncompromising fruit. Again, Plato's goal was a different one, the standard by which he judged the great men of the past was more practical, more truly ethical, viz.: What had the orators and statesmen done to make the citizens of Athens more civilized (*ἡμερώτεροι*), more subject to high ethical ideals? But the language he used of Miltiades, and Cimon, and Pericles, we have good reason to suppose, had been used of them before in that sterner school at the foot of the Lycabettus rock.¹

But it is of the *Republic* that I wish especially to speak. It would be manifestly unfair to attribute the severe ethical spirit which pervades the social institutions of the *Republic* to the influence of Antisthenes. The source of the spirit of Plato's ethics is to be found in Socrates. And yet when the principles according to which the society of the *Republic* was founded, lead to the same results as were taught by Antisthenes, we cannot pass over the identity of spirit from which these results sprang. Indeed it was by Antisthenes, not at Megara nor among the Cyrenaic thinkers, that the real work of Socrates was most truly understood and carried forward. For Antisthenes and for Plato, virtue was the one rule of life: for Antisthenes, because it and it alone was necessary for happiness; from Plato's higher standpoint, because it was the only means to that more highly developed permanent life of the state, in which each member found real happiness in the normal exercise of his powers. Antisthenes taught that pleasure when sought as an end became an evil; Plato was ready to go even farther. Socrates and his followers had regarded happiness (*εὐδαιμονία*) as the good, the end to which

¹ Cf. Dümmler, *Antisthenica*, pp. 7-11.

virtue was the means ; but Plato in a striking passage in the *Republic* rejects the happiness of the individual class or person as an end, in almost as emphatic language as Antisthenes had used with reference to pleasure. When charged by Adeimantos (*Pol.* 420A ; cf. 465E, 612) with making his rulers and guards no better off than mere hirelings, Socrates points out that the city has not been constructed for the benefit of any one class but of the whole. As the statue-painter does not paint the noblest part of the statue, the eye, with the most beautiful color, namely sea-purple, but with the natural color of the pupil, namely black, in order to make the statue as beautiful as possible ; so, in order to make a happy state, it is necessary to consult the right and proper function of each class, not the happiness of any one class.

In the *Republic*, then, Plato is ready to go even farther than Antisthenes. The latter says : Avoid pleasure, be virtuous, in order to be happy ; Plato finds the true principle of ethical life in the demand on the part of society that each member perform his own function for the community, and so far as any individual is concerned, his particular happiness is relatively of no moment at all. Certainly Plato did not obtain his ethical standpoint from Antisthenes, but it is fair to say that he developed it, and gave it its uncompromising form in discussions to which the positions taught by Antisthenes at least gave the occasion. In the *Philebus*, for example, Plato gave full weight to all the truth there was in the interpretation of the Socratic ethics by Aristippus and the Hedonists. But if one were to read the *Republic* by itself, he might say that Plato's attitude toward ethical problems was quite in line with the teachings of Antisthenes.

It is not, however, in the main standpoint of the *Republic*, so much as in the particular conclusions worked out on the basis of this standpoint, that the influence of the Cynic mode of thought is to be traced.

When Plato begins to outline his city in the *Republic*, he describes an extremely simple city with its simple, natural mode of life—to which Glaucon retorts : It is a city of swine. Socrates, accepting the suggestion, goes on to describe a 'fevered' city with all the luxuries which prevailed in the Athens of his

day. The original city has been thought to refer to the social ideals of Antisthenes, and Glaucon's remark has been interpreted as Plato's condemnation of the Cynic state of nature. On the contrary, the writer of the Republic turns wistfully away from the simple city with its 'natural' wholesome life. The simple city is expanded into the 'fevered' city, and thus Plato gets his contact with actual life; but as he goes on to give his city an ideal form and content, it is, as he says, very largely 'purged' both of the evils of luxury, and of luxury itself. That there is a direct allusion to the Cynics here, I very much doubt. But we may well believe that Plato's tendency toward a simpler mode of life was due to the influence of the Cynic ideal.

The state of nature extolled by the Cynics does not at all come up to Plato's large conception of what is meant by nature. It is not difficult to believe that Plato is alluding to the Cynic idealization of nature in general, and of animal life in particular, in a passage toward the close of the Republic (*Pol.* 586B) where he describes the pleasures of ordinary men as like those of cattle. They go about feeding with their noses to the ground, Plato says, absorbed in the satisfaction of their immediate wants, and never lifting their heads to see the beautiful about them. And yet we may find many points in the Republic where Plato's own thought seems to have been shaped by the influence of this idealization of nature. I propose to discuss the traces of this influence under three headings: (1) A few conceptions Plato borrows directly from this Cynic mode of thought. (2) He never frees himself entirely from the charm of that simplicity which characterizes the Cynic 'state of nature.' (3) He accepts the phraseology of the Cynic principle and constantly uses it, but he uses it in a much broader and truer meaning than that with which it was originally propounded.

1. Very early in his discussion of education, Plato avails himself of the simile of shepherd dogs, as a useful guide in determining the qualities of the guardians of his state. To a certain extent the comparison is humorous, especially when Socrates uses it to deduce the 'philosophic' nature of his *φύλακες*,¹ but at times he

¹ *Pol.*, 376A f.

uses it in real earnestness. The dog is keen of scent, swift, and strong; he unites spirit in dealing with enemies, with gentleness toward friends—such are the qualities of the genuine guardian. Again, when the question of the place of woman is brought up for final settlement,¹ it is the simile of the shepherd dog which suggests that women are to share all forms of man's education and work; and when the question of marriage is to be decided, the habit of the breeder of animals who breeds from the best and strongest specimens he can command and destroys weak offspring, is actually proposed as an ideal for human society.² What is this but a direct offshoot of that 'nature'-worship which in rather a crude form was cultivated by the Cynic school.³ Human society is to be in a measure constructed after the ideal of animal society. The author of the book *On the Nature of Animals*, with its picture of animal life as a pattern for human life (for such we must believe was the content of Antisthenes's book), had made this procedure familiar to Greek thought; and later Cynics found a grotesque satisfaction in protests against the culture of their day, much like the protests of the early Massachusetts Quakers, latter-day Cynics, against the vanities of Puritan society.

According to Aristotle,⁴ Plato was the first to propound the theory of the community (*κοινωνία*) of wives and children, and it would be rash to doubt this statement in regard to so striking an innovation. We know that it was taught by Diogenes and by later members of the Cynic school. And if we cannot claim the origin of the conception for Cynicism, then we must say that Plato was so imbued with the spirit of that school that he originated one of the most striking and far-reaching principles for the realization of its ideal. Whether Aristotle is right, whether Plato adopted a Cynic idea, or created a Cynic idea, is a minor matter. We do find it as one of the foundation-stones of his ideal state.

¹ *Pol.*, 451D f., 454E.

² *Pol.*, 424B. The whole level of the race is to be raised ὥσπερ ἐν τοῖς ἀλλοῖς ζώοις.

³ The presence of children in battle, also, is justified by the fact that animals fight better in the presence of their young. *Pol.*, 467B.

⁴ *Politics*, bk. II, ch. 7, §1. Cf. Dümmler, *Antisthenica*, p. 5. It seems plain from Plato, *Pol.* 452B, 457A, that Plato is doing more than anticipating possible objections to his proposal; evidently the subject had been ridiculed before, but whether or not the earlier proposal of it emanated from Plato these passages do not indicate.

More than once Plato speaks of the corrupting influences of wealth.¹ The thought is not peculiar to Cynicism; but it is a remarkable tribute to the influence of the Cynic school on Plato, that the rules which he lays down for the gold and silver portion of society go so far in the direction of the Cynic ideal. In the strata of brass and iron, men could own property, build houses, and live in families; they had money to go on private journeys, or to spend as they would; in fact, the norms of civilized society were but slightly disturbed. It was no dreadful thing for the state, if the miserable men who mended worn-out shoes did not live up to the highest ideal for life in the state. But the guardians of society would defile the gold and silver of their nature, if they touched gold or silver coins; they could call nothing their own but the garment on their back, which took the place of the animal's furry coat. They lived together, as it were, in herds, and ate at common tables. Only thus could Plato's state be realized. In a word, Plato does not interfere with the life of ordinary men, but the highest type of man must conform to an ideal, which, in many points, resembles that proposed by the Cynics. What higher tribute could Plato pay to the rivals of the Academy?

Perhaps the question will be raised here whether this ideal was Cynic in origin, or whether it was the result of Plato's admiration for things Spartan. In Sparta alone in Greece was found the public table for soldier-servants of the state; here women as well as men were trained in gymnastic exercises, even though they did not go to war; here commerce was frowned upon far more than in Athens; it was in Sparta that *iron* money is said to have been used. Plato praises the Spartan state so warmly in the Protagoras, that one might be tempted to say that some of the elements of the ideal state which I have just mentioned were due to his admiration for Sparta. Did Plato obtain his political ideal from Sparta? Diogenes Laertius (VI, 27) tells that, when Antisthenes was asked "Where are good men to be found?" he answered: *ἄνδρας μὲν*,

¹E. g., *Pol.* 421E and especially 469D, where *ἀνελεύθερος* is used as equivalent to *φιλοχρήματος*.

ἔπειν, οὐδαμοῦ, παῖδας δὲ ἐν Λακεδαιμόνι.¹ My inference is that Plato's ideal was undoubtedly influenced by Spartan practice, but that probably he was not the first disciple of Socrates who looked to Sparta for some elements of his social ideal; probably he was following in the steps of Antisthenes.

2. So much for Plato's direct debt to the Cynics. Secondly, I should like to point out that Plato never frees himself entirely from the charm of that simplicity which, for thinkers of very different ages and nationalities, characterizes the golden age. The simple life of the guardians I have just mentioned, but the trait is by no means limited to this single point. It is a guiding principle in Plato's theory of education, both in music and in gymnastic training.² The athlete avoids Corinthian maids and Attic cakes, just as in music, in literary culture, he is to avoid instruments of many scales, complex rhythms, and the mimetic art. The dramatic artist who can play on every variety of mood is to be honored as a god and escorted out of the city. He belongs, it may be, at the court of Syracuse, and Plato had never forgotten the fickle favor of the tyrant who caused him to be sold as a slave. His teaching on this subject is summed up in the words: "In music variety breeds lack of self-control, in the matter of diet it breeds disease; so simplicity of music produces self-control in the soul, and simplicity of gymnastic training produces health in the body."³

Again, the city in which the relations of the classes transcends the simple harmony of the Platonic city is no longer a simple body. It must be "called by a grand name,"—it is several cities. So the simple city is the stronger, the better able to maintain its position, the more permanent. The thought of simplicity is so bound up with the very essence of the Republic that I need not say more of it.

It does, however, lead to a very interesting question, namely, as to the place of art in the Platonic state. That art is to be subservient to the state, we may infer at once from the singleness of

¹ Cf. Antisthenes, *Frag.* LI (W. 66); XVI (W. 53); XLVII (W. 65).

² *Pol.*, 404DE.

³ *Pol.*, 404E.

purpose which dominates the whole structure. Just as the individual is subordinated to the whole, and performs his functions in order that the state may have a healthy, vigorous life, just as all education is carried on with the same end in view, so art becomes for the philosopher a means, and not an end in itself. So far as the Cynics are concerned, their attitude toward plastic art, music, science, and literature is well known. Whatever did not directly tend to moral culture was discarded. The story that they scorned even the power to read and write is probably false. Diogenes is said to have wondered at the *littérateurs* who studied the character of Odysseus, and neglected their own faults ; at the musicians who tuned their lyres, while their hearts were out of tune ; at astronomers who studied the stars, and fell into a well. The Cynics wished to discredit all forms of culture which did not directly serve an ethical end.

This is not the occasion to examine in any detail the attitude of Plato toward poetry and art, but instead I should like to point out three principles which determine this attitude. (1) The principle of simplicity, which has just been mentioned. Enough has been said, I think, to indicate its great significance for Plato's theory of art, as well as its intimate connection with the primitive ideal of simplicity upheld by the Cynics. (2) The principle that like produces like, and is attractive to like. The youth of Plato's state are to be surrounded by beautiful things till even unconsciously the sense for beauty is developed in their souls. (3) The principle that all music and art which fails to serve the ethical end of making men's character better is to be banished. This is identical with the Cynic principle mentioned a moment ago, although its application differs somewhat. The Cynic rejected literature and art, poetry and science, because he did not see how they directly served an ethical end. To Plato's larger vision they did in great measure serve to cultivate character ; to this extent, and not one whit further, Plato is ready to admit them into the state, and encourage them in it. Plato has frequently been criticised for his utilitarian attitude toward art. This attitude is the result of the influence first of Socrates, and then of that scholar of Socrates who gave clear and definite shape to this portion of his teaching, namely Antisthenes.

Plato has been criticised for continuing to use the verses of the poets, as though they were the inspired teachers which the multitude thought them to be, when in fact he would practically banish them from his ideal state. It is interesting to note that Antisthenes does very much the same thing. He goes much farther than Plato in his criticism of the mythological content, *e. g.*, of the Homeric poems, and poetry as an art he condemns both as unpractical and unsimple, but he is only too ready to support his positions by quotations from Homer. It is indeed no unheard-of thing today for anti-religious social reformers to justify their doctrines by appeals to the Bible.

3. Thirdly, I should like to point out to what an extent Plato keeps the Cynic phraseology, while at the same time he gives to the words a larger and deeper meaning. So in all his praise of simplicity, he does not mean the utter disregard for fashion and for culture which the Cynic ideal embodied. He fully appreciated the value of custom and even fashion as the practical foundation of ethics.¹ For Plato, simplicity was not the abstract Cynic ideal, but it had a much more genuine ethical content.

This use of a term with new and broader significance is most striking in the case of the Cynic watchword 'back to nature.' For the Cynic, nature had a negative quite as much as a positive significance. It meant negation of culture, and of all those external goods which a developed civilization had learned to prize; and it came to have positive meaning only as the Cynic saw that among animals these goods which he esteemed false were not prized. The goal which Antisthenes proposed was a human society remodeled according to the truth and simplicity of nature; and by nature he meant the life of the lower animals. Where the Sophists had taught that the first step in progress which men made was to combine for protection, Antisthenes held that this was the first downward step toward that degraded, debased form of life which was exemplified in the Athens of 400 B. C. This severe judgment of the civilization of his day was due partly to the sternness of his ethical ideal, partly to a distaste on his part for all those appearances of culture which, he saw,

¹ *Pol.*, 425B, etc.

were prized far above the reality. This contrast of the *seeming* and the *real* in human society, of the man or city which seemed to be great, strong, unified, just, with the one in which these qualities were really found, could hardly be emphasized more than it is in Plato's Republic. The greatness of the second Athenian empire had not those elements of real unity and soundness which would commend it to the philosopher. In Plato, then, we hear the echo, sometimes faint, sometimes clearer, of the Cynic protest against the rottenness of the civilization of that day. And in harmony with Antisthenes, Plato proposes a return to nature. The word φύσις, and compounds in which the same root appears, recur on almost every page of the middle books of the Republic. The ideal state is constructed 'according to nature' from its foundation up; in its *naturalness* is to be found its unity and strength, as well as its capacity to realize the ethical ideals of wisdom, discretion, and justice. No Cynic could have kept this ideal of life in accordance with nature more constantly in mind, if he had written a Republic, than did Plato himself. This antithesis between nature and law or custom did not of course originate with Antisthenes, but I cannot believe that it would have held the same controlling place in Plato's thought, had it not been the watchword of a school that was in a sense the rival of the Academy.

But in proposing nature as the standard by which human society is to be judged, Plato is far from that reverence for an animal type of life which characterized the Cynic ideal. The state of Antisthenes¹ is described as one in which "hare and lion have the same rights." Perhaps Plato is referring to this² when he describes a democracy as a "pleasant state, without ruler or simplicity, allotting equality to equal and unequal alike." *I. e.*, Plato criticises the Cynic ideal of a state based on nature, on the ground that it would exhibit the same political evils as a Greek democracy.

By a state 'according to nature,' Plato meant something very different from the Cynic idea. He begins by recognizing differ-

¹ Dümmler, *Antisthenica*, p. 6; cf. Diog. Laer., VI, 5 and 8.

² *Pol.*, 558C, cf. Aristotle, *Polit.*, III, 8, 1284 a 15.

ences of natural endowment in individuals, and goes on to describe a society in which each individual performs that function for which he is fitted by nature. Such a society would achieve the unity of an organism in which the whole was first, while each individual and each class fulfilled its part in the life of the whole; an organism working out its destiny under the same type of law as that which governed the world of animals and the world of things. It is clear at once, that by 'nature' Plato does not mean brute nature, and that the Cynic does mean brute nature. But in the larger, broader, at times more ideal view of Plato, we find the kernel of truth that lay in the Cynic conception, namely, that human society exists, and is to be studied as a part of the larger world of nature which includes animals, plants, and things.

As Plato worked out this conception of nature in its application to human society, the essence of it amounted to this: that each individual should perform such a function in the state as his particular nature fitted him to perform. The welfare or happiness of the individual was of no moment in comparison with the welfare of the state. Professor Gomperz,¹ treating of the Cynics without reference to Plato, suggests that we find traces in the opinions attributed to them of a subjection of the individual to the community, which is quite in line with the Platonic principle to which I have just referred. Heracles, whose worship was all-important at the gymnasium of the Cynosarges, was extolled by the Cynics as their ideal man, the concrete expression of their ethical views. Heracles was of course the toiler, the man who performed the labors which fell to his lot without shrinking, and with no thought of future pleasure or present pain. But Heracles, like Prometheus, was at the same time one of the Greek expressions of the semi-divine being who labors for the benefit of mankind. Like Hiawatha he slays the hydra, like Arthur who "druve the heathen, smote the beast and felled the forest," he cleanses the land of powers that prey on innocent men. His labors are not arbitrary, but for the good of one community and another. From this concrete ideal we may argue that a primary element of Cynic virtue was devotion to the good of the com-

¹ *Griechische Denker*, S. 136.

munity. In so far as the Austrian critic is correct, the Cynics anticipated in its ethical bearing, the fundamental thought of Plato's Republic.

I have spoken thus far of the main ethical principles of the Cynic system, and of their influence on Plato as it appears in the Republic. This influence is not limited to particular passages, but affects the texture of the whole work.

After such a general survey, I may be justified in referring to a passage in the Republic which stands somewhat by itself, in which one phase of the Cynic ideal comes out with great distinctness. At the beginning of the third book, Plato is arguing that the poets must not be allowed to picture the future life as something terrible, nor yet to represent the heroes of the epic as indulging in excessive laments for the dead. "The good man" we read¹ "does not consider it a dreadful thing for a good man to die, however close his friendship for him . . . nor would he lament the death of his friend as though the friend had suffered something dreadful. . . . We may go even farther and say that such a man is self-sufficient (*αὐτάρκης*) himself for himself, with reference to living the good life, and that he differs from other men in that he is the very last to stand in need of a companion. . . . He is the last, then, to think it a dreadful thing to be deprived of a son or a brother, or of property, or of anything else that he cares for. . . . Finally he would be the last to lament such a loss, but he would bear the calamity with great serenity."

Diogenes is reported to have said that Antisthenes had taught him what he could and what he could not call his own: "Property is not mine, relatives, members of the household, friends, honor, etc., all these are not really my own . . . but I am free and untrammelled so far as they are concerned." Antisthenes is reported to have answered the question as to what good had philosophy done him, by saying, that it had given him the ability to converse with himself, *τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν*. To use the word of Plato and of the Stoics, he is *αὐτάρκης* so far as any human ties are concerned. In another passage in the Republic, Plato says that a man may be permitted to grieve for an only son, but

¹ *Pol.*, 387D.

in the present passage his language is almost word for word that which is attributed to the Cynics. As I have said, the passage is unique, and should not receive too much weight ; but after having pointed out the great influence which the Cynics exercised on Plato's general position, one need hardly hesitate to regard this passage as taken over from Cynic teachings.

In leaving the Cynics, Antisthenes and his school, it is perhaps fitting that I should attempt to state more accurately the character of their influence on Plato. There is no reason to believe that Plato was ever a pupil of Antisthenes. The two were pupils of Socrates, and much that is common in their thought might have come from this common source. The Cynic element in Plato's teaching, however, is not prominent in his earlier writings as it is prominent in the work of his prime. Further, it is plain that Antisthenes developed considerably the ethical teachings of Socrates. On the whole, Antisthenes did this quite in the spirit of Socrates, and Plato might naturally accept his results as the interpretation and natural development of Socrates's ethical teachings. To a certain extent, Plato may have borrowed from the Cynics with no other thought than that he was stating the teaching of Socrates. Still we must never forget that the Academy was in a sense the rival of the Cynic school, which in all probability was founded before the Academy. The semi-foreign teacher with pupils from all grades in society had set an ascetic style for his followers. The Academy was supported by the rich and cultured in Athens ; it was attended by noble youth from all the Greek world ; rich men sent gifts from Syracuse—no doubt from other centers of Greek culture—to help carry it on. And with all Plato's sterner ideals the fashion of the Academy is said to have been exactly the opposite of that practiced by the Cynics. We read of the elegance of attire as well as of manner practiced by Plato's companions and students. Rivals and representatives of opposite tendencies as the two schools were, Plato could not have borrowed Cynic doctrine as such. What he borrowed directly from the Cynics, he took because it bore the stamp of his master Socrates. Other features of his system were common to him and to the Cynics, because they had become part of the philo-

sophic property of the time. That the Cynics had perhaps originated them, or given them form, was unimportant for Plato, for they had received general currency and were his for the asking. In these two ways we may account for the Cynic elements in the Republic: they are due partly to the fact that Plato regarded the Cynics as the exponents of the teachings of Socrates his master, partly to the fact that some of their views appealed to the philosophic spirit of the age and had found general acceptance.

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